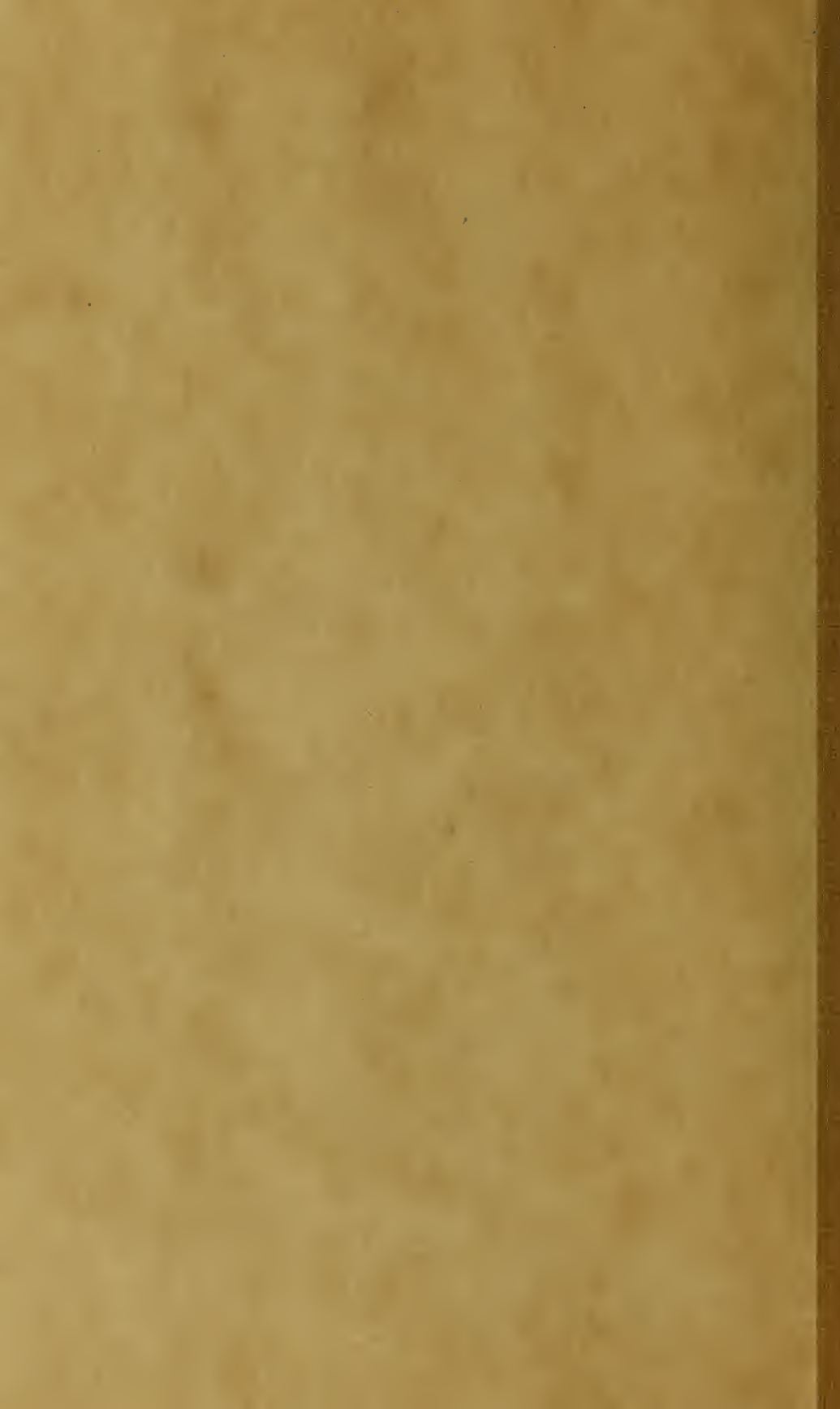
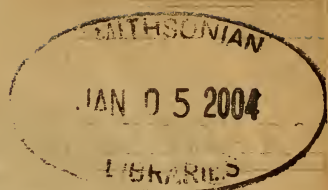


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NOTES
ON THE
INDIANS OF GUIANA.*



No. 2.—INDIAN ANTIQUITIES.

Charles Waterton in his classic "Wanderings in South America" wrote, "I could find no monuments or marks of antiquity amongst these Indians; so that after penetrating to the Rio Branco from the shores of the Western Ocean, had anybody questioned me on this subject, I should have answered, I have seen nothing amongst these Indians which tells me that they have existed here for a century; though, for aught I know to the contrary, they may have been here before the redemption, but their total want of civilization has assimilated them to the forests in which they wander. Thus an aged tree falls and moulders into dust, and you cannot tell what was its appearance, its beauties, or its diseases amongst the neighbouring trees; another has shot up in its place, and after nature has had her course, it will make way for a successor in its turn. So it is with the Indian of Guiana; he is now laid low in the dust; he has left no record behind him, either on parchment, or on stone, or in earthenware to say what he has done. . . . All that you can say is, the trees where I stand appear lower and smaller than the rest, and from this I conjecture, that some Indians may have had a settlement here formerly. Were I by chance to meet the son of the father who moulders here, he could tell me that his father was famous for slaying tigers and serpents and caymen, and noted in the chase of the tapir and wild boar, but that he remembers little or nothing of his grandfather."

The above passage is only true in so far as it describes the ignorance of the Indian as to his own fore-runners and their real history. In the half century which has elapsed since he who wrote these words wandered through the interior of "Demerara" many antiquities have been found in the country; enough, indeed, to make it highly probable that many more remain to be discovered. Unfortunately those already known are not enough in number, and have not been sufficiently studied, to allow any inference as to the history and inter-relations of the makers of such objects to be drawn from them; and, perhaps yet more unfortunately, even the few facts known have been recorded so fleetingly, and chiefly in such scattered papers, that they are hardly generally available. An account of all known antiquities of British Guiana should therefore be useful, even if only to those who wish to look further into such matters. To such it will show what has already been done, and will indicate the directions in which further search should be made.

The antiquities in this colony may, for the sake of convenience, be classed under five heads: (1) Pictured Rocks, (2) Shell-mounds, (3) Stone Implements, (4) Standing Stones, (5) Sites of Ancient Villages. Before dealing with each of these in turn, it may be as well to state that in no one case is it as yet possible certainly to assign any of these traces of past human life to the people, or even to the nation which produced them; nor will this be possible until much more information has been gathered. With regard, however, to the pictured rocks and the shell-mounds, good reason will be shewn

* Even from the first two notes of this series it will be apparent that the various subjects do not follow each other in any sequence but that of convenience. Each note will, however, as far as possible deal with a distinct subject.

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for supposing that the former are not the work of any tribe now living in this part of the world, and yet stronger reason for supposing that the latter are the work of the Caribisi.

ROCK PICTURES.

The pictured rocks, certainly the most noteworthy of our antiquities, are—and this has, apparently, never yet been pointed out—not all of one kind. In all cases figures, presumably of the nature of hieroglyphic writings are depicted on larger or smaller surfaces of rocks. But sometimes these figures are painted, though such cases are few and, as will be shewn, of little moment; sometimes they are engraved, and these alone are of great importance. Rock-pictures of this latter kind may again be distinguished into two classes, according to the depth of incision, the apparent mode of execution, and—most important of all—the character of the figures represented.

Painted rocks in British Guiana are mentioned by Mr. C. Barrington Brown, late Geological Surveyor of the colony. He says, for instance, that in coming down past Amailah Fall (in the same district and range as the Kaieteur) on the Curibrong river, he passed “a large white sandstone rock ornamented with figures in red paint.” When in the Pacaraima mountains, on the Brazilian frontier, I heard of the existence of similar paintings in that neighbourhood, but was unable to find them. Mr. Wallace in his account of his “Travels on the Amazons” mentions the occurrence of similar drawings in more than one place near the Amazons; and from other accounts it seems probable that they occur in many parts of South America. If, as seems likely, these figures are drawn with faroah (a red paint very commonly used by the Indians and prepared from the pulp round the seeds of *Bixa orellana*), or, as is also possible, with some sort of red earth, they must be modern, the work of Indians of the present day. For these red pig-

ments would not long withstand the effects of the weather, especially where, as in the case quoted from Mr. Brown, the drawings are on such an unenduring substance as sandstone. Some further account of these paintings is, however, much to be desired; for, even if they are modern, it would be a matter of much interest to know whether the designs in any way resemble either those depicted on the engraved rocks or those which the Indian at the present time draws, by way of ornament, on his own skin.

The engraved rocks on the contrary must be of considerable antiquity; that is to say they must almost certainly date from a time before the tribes now inhabiting British Guiana came into their present homes. As has already been said, they are of two kinds, and are probably the work of two different people, both now absent from British Guiana; nor is there even any reason to suppose that the two kinds were produced at one and the same time.

These two kinds of engravings may, for the sake of convenience, be distinguished as “deep” and “shallow” respectively: according as the figures are deeply cut into the rock or are merely scratched on the surface. The former vary from one eighth to one half of an inch, or even more, in depth; the latter are of quite inconsiderable depth. This difference probably points to a difference in the means by which they were produced. The deep engravings seem cut in to the rock with an edged tool of some kind; the shallow figures were apparently formed by long continued friction with stones and moist sand. The two kinds seem never to occur in the same place, or even near to each other. The deep form occurs at several spots on the Essequibo, Ireng, Cotinga, and Quitaro rivers and, it is said, on the Berbice river. The shallow form has as yet only been reported from the Corentyne river, where, however, examples occur in considerable abundance. but the two kinds differ not only in the depth of incision, in the apparent mode of their production, and in the place of their occur-

rence, but also—and this is the chief difference between the two—in the figures represented. This will best be explained by describing an example of each kind. The Temehri rock at Wanitoba cataracts on the Corentyne is a fine example of the latter, or shallow, form; and the group of rocks at Warraputa ca aracs on the Essequibo bear many fine examples of the former, or deep, style. The inscriptions at both these places have been photographed. The picture on Temehri rock consists of a large single figure or combination of simple lines, and is of large size. In common with all the shallow drawings its outline may be described as a rectangular figure, of greater height than width, crowned by a semi-circle marked with distinct radii. This outline is filled in by a pattern of straight lines. Unlike the outline, this pattern is not always the same as at Temehri, and is indeed often considerably varied. The whole height of the figure at Temehri is 13 feet, its greatest width 5 feet 7 inches; but figures of this sort vary very considerably in dimensions. The deep drawings, on the other hand, consist, not of a single figure, but of a greater or less number of rude drawings. These depict the human form, monkeys, snakes and other animals, and also very simple combinations of two or three straight or curved lines in a pattern, and occasionally more elaborate combinations. The individual figures are small, averaging from 12 to 18 inches in height, but a considerable number are generally represented in a group.

The nearest, and one of the best, examples of deep rock-engraving is at Warraputa Cataracts, about six days journey up the Essequibo. At that place a large number of figures occur scattered over the surfaces of a group of granite boulders in the very midst of the cataracts. These rocks when the river is high are covered by water, but the drawings are exposed during the dry season. The sculptures often occur on several sides of the same block, but never on the side or sides which show signs of most recent

fracture. From the fact that they are on two or even three sides of the blocks, it is evident that the drawings were not, as might have been supposed, executed on the face of a cliff which has since broken up into these boulders. Often they are on that surface which now rests on other rocks of the pile; thus shewing that the blocks are no longer in the position in which they were when the drawings were made. Again the fact that the blocks, all of which are under water in times of high rains, are many of them always below water mark except in the very driest seasons, affords further strong ground for presuming that the rocks have been displaced since the sculptures were executed.

The commonest figures at Warraputa are figures of men, or perhaps sometimes monkeys. These are very simple, and generally consist of one straight line, representing the trunk of the body, crossed by two straight lines at right angles to the body-line; one, at about a third of the distance from the top, represents the two arms as far as the elbows, where upward lines represent the lower part of the arms; the other, which is at the lower end, represents the two legs as far as the knees, from which point downward lines represent the lower part of the legs. A round dot, or a small circle, at the top of the trunk-line forms the head; and there are a few radiating lines where the fingers, a few more where the toes, should be. Occasionally the trunk-line is produced downward as if to represent a long tail. Probably the tail-less figures represent man, the tailed, monkeys. In a few cases, the trunk, instead of being indicated by one straight line, is formed by two curved lines, representing the rounded outlines of the body; and the body, thus formed, is bisected by a row of dots, almost invariably nine in number, which seem to represent vertebræ.

Most of the other figures at Warraputa are very simple combinations of two, three, or four straight lines, similar to the so-called

"Greek pattern," which is of such wide-spread occurrence. Combinations of curved lines and simple spiral lines also frequently occur. Many of these combinations closely resemble the figures which the Indians of the present day paint on their faces and naked bodies. The resemblance is, however, probably only due to the fact that the figures are only the simple combinations of lines which would occur independently to the rock-engravers and to the body-painters, as to all other untaught designers.

At Warraputa, there are only two instances of figures occurring in only a single representation; one of these is a rayed sun, the other is the top of a rounded arch. The former, at least, of these figures, occurs frequently in other places. Not at Warraputa, but in many places on the rivers of the Essequibo system, and also probably on the Berbice, in addition to the drawings mentioned above, figures of lizards, alligators, birds or other animals occur. Sir Robert Schomburgk in his "Views in the Interior of British Guiana" mentions a drawing at Arissaro, a mountain not far from Warraputa, in which ships were represented; but this was probably not Indian but Dutch, or at any rate, European work.

The shallow engravings, such as that on the Temehri rock at Wanitoba cataract, seem confined to the neighbourhood of the Corentyne river. They seem always to occur on comparatively large and more or less smooth surfaces of rock, and never on detached blocks of rock, piled one on the other. The figures, too, are generally much larger, always combinations of straight or curved lines into figures much more elaborate than those which occur in the deep pictures. And these shallow pictures always represent, not animals, but greater or less variations of the same single figure. What this figure is has already been described.

One characteristic these two kinds of drawings seem to have in common, in that they always—or nearly always, for there is said to be an exception in the Pacaraima mountains

—occur near water, and, as I believe, near a waterfall or cataract. There is indeed another exception mentioned by Mr. Brown, in the district of the Cotinga, where he observed figures of suns, curved snakes, spirals and circles on a jasperous rock exposed on a savannah; but even this was not very far from the river.

The many differences seem sufficient to show that the two kinds are the work of different people, and have different intentions.

No theory as to the origin of either of these kinds of rock-pictures has ever been formed. The Indians of the present day know nothing about them; and if they ever speak of them tell some such story as that "women made them," or that they are the work of Makenaima (God's son), who when he wandered about on earth drew them with the point of his finger on the rock; it is hardly necessary to point out that the latter *quasi* tradition has not even the merit of antiquity; for it must have originated after white missionaries came into South America and there first told the story of Christ. If the Indians at present occupying the districts in which these drawings occur were the descendants of those who produced these figures, they would either have some tradition of the stone-carvers, or they would themselves be in the habit of carving similar figures on stone; for it is a mistake to suppose, as Waterton did and others have done, that Indians have no traditions of the acts and customs of their forefathers, or that they do not long retain the customs and simple acts of their tribe. Night after night, for weeks at a time, I have been kept awake by the monotonous sound of fearfully long tales of former Indian deeds, told by firelight in a language unknown to me. Nor would it be difficult to show that the ornaments which the Indian of to-day wears and the utensils which he uses are, where not supplanted by articles of European manufacture, of the same form as those which the Indians of Guiana, at the

time of the discovery of the country, were and used.

Some considerable light might be thrown on the real history of these drawings by a careful comparison of accurate transcripts of those occurring in Guiana and of those in other parts of America. Humboldt and Schomburgk both supposed that our rock drawings are merely a part of a widely extended belt of similar drawings occurring both in North and South America. But it yet remains to be proved that these figures are really everywhere so similar as to indicate a common source, and that the rock engravings of the Americas are not several in origin and in meaning, as in form. Unfortunately the means of making a really comprehensive comparison of this sort have not yet been brought together. Mr. Wallace during his travels on the Amazon met with several examples of these sculptures, but unfortunately he lost, by fire at sea, nearly all the drawings which he had made. Two copies of drawings occurring on the river Uaupes were, however, published by him; and in these the figures correspond closely with the deep drawings on the rocks of Guiana. Again in Wilson's "Prehistoric Man" is a drawing of an inscription on the Moro rock in North America, in which occurs a very simple figure of two long lines, close to each other, and crossing each other again and again at very frequent regular intervals. The same figure occurs in more than one place in British Guiana. Of course the design is very simple, and its occurrence in two such widely separated places need not indicate even the slightest connection between the designers; or, if the figure represents, as is very likely, the "quipu," the knotted string or notched stick, by some form of which nearly all unlettered people have kept and keep an account of days or numbers, each kind or notch representing a day or an item, then it is a figure which is extremely likely to occur in these sculptures, which are probably commemorative. For instance, let us suppose one of

the simplest examples of commemorative writing; a human figure side by side with one of these knotted strings, might indicate that a certain number—equal to the number of the knots—of men, did a certain thing, which thing might be indicated by some other sign in the same group.

Lastly, before leaving the subject of these rock pictures, it may be as well just to refer to a suggestion which I have heard made, that they are the work of Indians of the present day. No one who has seen the rocks can imagine this for one instant; and no one who has lived much among the Indians and has questioned them about these sculptures, can believe that at the present day the Indians knew anything about these pictures.

SHELL-MOUNDS.

After the rock-drawings the Shell-mounds claim attention. These are very similar in structure and contents to those which occur—and are known as kitchen middens—in Europe, in Denmark, Norway, the Orkneys and other places; but these in South America were made at a much later time than were those in Europe. The earlier stages of civilization through which a people passes are much the same in all parts of the world and at all periods of the world's history; and so, just as our primitive ancestors in Europe made kitchen-middens in the far-off so-called "prehistoric ages," the Indians were yet making them a very few centuries ago in South America, and are possibly—in very remote parts of the continent—still making them even now.

A kitchen-midden is a place where the people of a village or settlement threw the refuse of that which they eat,—shells of "shell-fish", on which they chiefly lived, bones of animals, and other such matter. Often the fragments of their rude implements or weapons, when any of these are broken, were thrown or fell neglected on to this general refuse heap: sometimes even whole tools fell on to the heap by accident and were quickly covered

up and lost. The Indians of Guiana even now throw fish bones and all other sharp fragments which might wound their uncovered feet into some definite place; but no special place is now long used for the refuse of a whole settlement, and so no large collections of refuse, no kitchen-middens are now formed. But the old neglected middens remain, and by searching into these it is possible to discover something of what their makers eat, how they eat it, often what tools they used, and, generally, not a little of their way of life.

The shells mounds or kitchen-middens of Guiana occur, with only one known exception* in the northern, swampy district which is watered by the Orinoco and Pomeroon rivers. This is almost certainly the part of the mainland which the Caribisi Indians,† who originally lived in the Antilles, reached in their first voyages to the mainland; and to them, with good reason the mounds are generally attributed. If this was the case, and as the Caribisi were invading the mainland about the time of the discovery of Guiana, then these shell-mounds are between three and four centuries old. The state of the material of the mounds certainly does not indicate an earlier date, but rather that the mounds, though perhaps begun some four centuries ago, were possibly not finished till considerably later.

At least five mounds are at present known in the neighbourhood of the Pomeroon and one on the Moraybo, a river north of the Pomeroon, between the Waini and the Barima. In the latter district the Indians say, that there are many more, and as that country is almost unknown, they are very possibly right. Nearest to the coast

is the mound at Warramuri on the Moruca, a river which runs into the sea side by side with the Pomeroon. Further from the sea, and some distance up the Pomeroon, two mounds lie close together at Siriki and Warrapana. The fourth is at the mission house at Cabacabouri; and the fifth, first discovered during my visit to Pomeroon in December 1878, is a mile or two further up, on a creek called Piracca. Two of these, those at Warramuri and Cabacabouri, are placed on high hills close to, and overlooking the river. The others are in secluded places, on islands of firm ground in the midst of troolie palm (*Manicaria saccifera*) swamps. All, therefore, are in strong defensive positions, and near running water. The need of defence against the people of the country, and of fresh water for their meals, were the two points which probably chiefly guided the Caribisi in choosing sites for their temporary camps when on their raids on to the mainland. All the mounds—so far as they have been examined—are alike in character and contents. They consist chiefly of great accumulations of a small shell (*Neritina lineolata*). In some the more decayed state of the shells and other refuse seems to indicate a somewhat greater age.

The mound at Warramuri was first opened in 1865, under the direction of the Rev. W. H. Brett, and was again opened in February 1866, in the presence of His Excellency Governor Hincks. This mound is from 20 to 25 feet in height with a diameter of about 130 feet. Like all the others, it consists almost entirely of a vast accumulation of one species of snail-like black and white shells. Among these, but in far less abundance, were some bivalve shells (*Lucina*), together with fragments of crab shells, bones of fish and other animals, and lastly—and most important—human bones. There were also some stone axe-heads, pieces of charcoal, and lumps of a red substance, apparently a pigment. The mass of shells evidently lies in more or less distinct layers between each two of which is a

* The exception alluded to is a mound which is said to exist at Pln. Skeldon in Berbice. I should be very grateful for any information as to this mound, or as to any others additional to those mentioned.

† In a former note I have tried to point out that the Caribisi, here often called "Caribs" are really only a branch tribe of the Carib family, to which family belong also the Ackawoi, Arcuna, and Macusi Indians.

thin stratum of a hard, apparently burned substance.

Early in the following year the mound at Siriki was measured and opened, though, I believe, not under the personal superintendence of an educated man. This mound, which must be far the largest known, is said to be oblong, 250 feet long by 90 feet wide, and between 20 and 25 feet high. Among other human bones was one skull, which though when found was in twenty seven pieces, was afterwards fitted together, and proved to be perfect but for a hole in the top apparently made by some such implement as a stone hatchet.

In the mound at Cabacabouri, which was searched at various times by Mr. Brett, were found two small silver earrings very similar to those worn by some of the Savannah Indians at the present day. In the autumn of 1877 I spent some time at Cabacabouri, and devoted two days to excavating this mound in a new place. The only novelties I found were two pin-heads delicately carved in bone, and some quite inexplicable red-like bodies of very puzzling nature. The only possible explanation which has occurred to me is that they are the calcined fore-teeth of deer or some such animal; but this seems hardly satisfactory. One new species of shell, (*Purpura coronata*)—in a single example—I found in this mound.

About the same time the newly discovered mound up the Piracca creek was opened in my presence. It is almost completely circular, with a diameter of 38 feet and a height, in the centre, of only 4 feet: as however it stands on an island of high ground, it rises considerably above the surrounding swamp. It is the smallest of the mounds, but is exactly similar in structure and contents to the others. One or two imperfect stone axes and chisels, a good many oyster shells, a few fragments of a fresh water shell, common in the river at the present day, and called by the Indians "Kee-way,"

and a good many human, fish and other bones, were the most noticeable of the things embedded in the mass of snail-shells. Great quantities of sharp edged fragments of white semi-transparent quartz were also present, as, in smaller quantities, in the other mounds. Their shape together with the fact that they are otherwise absent from the district, seems to suggest that they may have been used as knives, for which purpose they must have been brought from a distance.

A remarkable feature in all the mounds is the presence of the burnt clay-like slabs between the layers of refuse. It has been suggested that these were used as baking-slabs, like the stone-slabs used by some of the Arecunas, and other remote tribes at the present day. But this suggestion is quite untenable. In the first place, these hard slabs do not occur in small pieces, unless when broken by the pickaxes and shovels of excavators, but extend in large strata-like surfaces throughout the mound; and in the second place, they are so irregular in thickness that bread could only be baked on them very unevenly. Nor are they in the least like the baking slabs of the Indians of the interior, which are very regularly shaped, oblong, and of sandstone. A much more probable explanation seems to be that fires were made at intervals—that is, at each visit of the mound-makers—on the mounds, and that these "slabs" are merely the burnt surface of shell and earth on which the fires rested.

Such are the contents of the mounds, and an attempt must now be made to infer from these something of their history. It may be as well to state at once that the natural conclusions are (1) that they were made, not by the resident inhabitants of the country, but by strangers; (2) that these strangers came from the sea and not from further inland; and (3) that these strangers were the Islands Caribs who afterwards took tribal form as the Caribisi.

The evidence for the assumption that the

mound makers were not permanently resident in the district is to be found in the nature of the positions of these mounds, in their stratified formation, in the proofs of cannibalism with which they abound, and in the character of the stone weapons which occur in them.

The positions of the mounds seem to show that they were used only as temporary camps and not permanent settlements. The mounds, with the exception of those at Warramuri and Cabacaburi, which are placed in strong positions on two of the very few hills in the district, stand in swamps on islands of firm ground which, while they might be easily temporarily defended, are far too small to hold a permanent settlement. Again the stratified structure of these mounds, which has already been described, points to the likelihood that the places were only temporarily, but repeatedly occupied. Each layer probably contains the refuse thrown away during one single visit. And perhaps most telling of all as regards the fact that the mounds were made by strangers, are the large quantities of human bones which occur mingled with the refuse of countless meals. These were not placed there in the ordinary course of burial, for not whole skeletons, but only separate scattered bones are found. The skull, already mentioned, on which was the mark of a murderous blow from some instrument, confirms this. Moreover these bones are found at a greater depth than would be the case if they had been placed there in burial; and they have been broken, as is the case with the bones in the kitchen middens of Europe, evidently to allow the marrow, of which all Indians are very fond, to be extracted. On the whole, there can be little doubt that the mound-makers were cannibals. But as each Indian tribe lives in a separate district, within which come no interlopers of any other tribe, and as the tribal feeling is always very strong among Indians, so that they can not be suspected of

feeding on individuals of their own tribe, the mound-makers could only have obtained human flesh for food in or from a foreign country.

Again, the stone implements found in the mounds seem to differ slightly from those found strewn over the other parts of the ground, which were presumably the property of the natives of the country. The mound implements seem to have been made by a different people, and are, as a rule, of a rougher, less-finished character.

That these stranger mound-makers came from the sea seems probable from the fact that they lived, at least during their stay in those parts, largely on the sea fish, of the remnants of which the mounds are in great part formed. Of all the mounds, that at Warramuri, which is only two or three hours pull from the mouth of the Moruca, is the only one near the sea; the others are at a considerable distance, more or less great, up the rivers. From the occurrence of the sea shells it is evident that the mound-makers made frequent long journeys between the sea and the sites of their camps. Now it is far more likely that strangers making raids into the interior carried with them large stores of sea-fish as food, than that strangers making a raid toward the sea from inland penetrated further than was necessary through a hostile country, merely to get a supply of sea-fish when they had plenty of animal-food nearer at hand; and even if they had done so, they would have devoured the sea fish near the shore rather than have dragged it back with them for so many miles.

For all these reasons, therefore, it seems probable that the mounds were made by a people hostile to the natives of the district, and coming from the sea. It now remains to be shown that there were in all probability parties of Caribs from the islands.

In the first place all the mounds, with the one exception already mentioned, are

in the very district of the mainland which the island Caribs would and did most naturally first reach. Moreover the mounds apparently date from a time just about that at which the Carib immigration took place. Again there can be little doubt that the Caribs were yet at that time cannibals, while there is no ground for supposing that any of the other tribes then and now inhabiting the coast region of Guiana retained that custom up to so recent a date.

That the Caribisi came from the islands is shown by the close similarity in manners, language and appearance of Caribisi of Guiana and the Caribs of the islands; and by the hostility towards the Caribisi which to this day is the only feeling common to all the other tribes of the country. The records of the earlier voyages in the Caribbean seas tell of the migration. In passing to the mainland in their somewhat unseaworthy canoes they would naturally land at the first point reached. This would be the district in which the shell mounds occur. Moreover the Caribisi tribe, the members of which are the strongest and most energetic of all the Indians of Guiana, is up to quite recent times the only tribe which held and holds no district peculiar to them. They arrived just at the time that Europeans also made their way to the mainland; had it not been so, the Caribisi would have cleared some special district of its former inhabitants and would themselves have occupied this. As it was, overshadowed by the greater power of the white man, they were unable to do this; and so to this day, though some few families have wandered southward, the greater part remain thickly scattered among the tribes occupying the district in which they first landed, and where their ancestors heaped up kitchen middens.

Europeans first appeared in Guiana about the end of the sixteenth century; so that the Caribisi immigration was in progress about three centuries ago. The shell

mounds have every appearance of being about that age. They are certainly little, if any older; and if they had been more recent some record of their origin must have remained.

Again it is almost an historical fact that the Caribisi did not come once for all, in a body, to the mainland and there remain; but that they were in the habit of passing to and from the mainland in their raids from the islands. It was only gradually that they settled permanently in Guiana. This would satisfactorily account for the stratification of the mounds. Each layer represents one visit; and each time that the Caribisi visited the mainland they added a new layer.

That the Caribisi were cannibals, there is little doubt. Travellers of those days were all agreed as to this. Moreover all the other tribes yet retain a tradition and dread of the man-eating habits of the Caribisi and of no other tribe. The Caribisi all deny the fact when charged with it; but they do this with a superfluity of indignation which is in itself suspicious.

Lastly in connection with this subject some slight evidence is afforded by the fact that the Caribisi, unlike the savannah Indians, are in the habit of eating certain animals which most Indians hold unclean and will not touch, and that the remains of these unclean animals are amongst the commonest constituents of the mounds. In short, there can be little doubt that the mounds were made by the Caribisi at the time when they were passing from the islands, but had not yet permanently settled on the mainland.

STONE IMPLEMENTS.

Something has necessarily been said of the stone implements which occur within the shell mounds; but besides these many are found scattered throughout the country on the surface of the ground. It has already been stated that these exposed instruments seem distinguishable from those from the shell mounds. The difference is, however, more

in finish than in form. The rudest of the mound hatchets certainly belong to the unpolished stage; while the most highly finished of the hatchets occurring elsewhere than in shell mounds are, almost equally obviously, of the polished stage. As a rule these highly polished axes seem to occur outside the mounds, while the rude forms seem to occur within the mounds. No definite line can however be drawn between the two series.

In shape most of the axes correspond very closely with European examples. Three forms, however, claim special notice. The first, which is perhaps the commonest form of all, especially within the mounds, is somewhat peculiar; it has been well described as like the section of a "button" mushroom which has been cut in half from the apex of the cap down through the stem.* The second is a very peculiar form which I have seen in a single instance. This is shaped almost exactly like the blade of a modern hatchet. The shape together with the high state of finish suggest that this is comparatively of very recent origin, probably since the arrival of white men. It was dug up with a stone chisel and some other articles on the East Coast. The third, also occurring only in a single instance, is strangely like a human foot with the leg as far as the knee cap. Chisels and a few implements the use of which is, not at once apparent are not uncommon. No instance of the occurrence of stone-arrow heads in the mounds is known to me; but some of the more remote Arecunas and other Indians use such weapons even at the present day.

Stone implements occur scattered over the whole country. In one place, however, on the Brazilian side of the Takutu, they occur in large quantities, lying on the surface of the ground. They are often picked up and

valued by the Indians as tools for smoothing their clay pottery. Three axes, evidently of old date, have been brought to me, recently fitted into wooden handles by Indians. These three specimens are curious, as showing the Indians' own ideas as to the way in which their ancestors fitted these axe heads with handles.

One kind of stone utensil still in use in the very remote parts of the country deserves especial mention. This is the cooking slab on which their flat cat-cake-like cassava bread is cooked. At the present time most Indians use a circular iron girdle of European manufacture for this purpose; but before they were able to procure this, they chose the flattest slabs of stone, generally sandstone, and baked their bread on these. Even now the Arecunas near Roraima—as probably also the yet more remote tribes—who seldom or never visit town and who live in a sandstone region, use these stone-slabs. These are so highly valued that it is difficult to persuade an Indian to part with one. One in my possession is a flat piece of sandstone about $\frac{3}{4}$ of an inch in thickness, oblong in shape, and with the corners neatly cut off. It requires, as I have seen, a considerably longer time to bake bread on these stones, than on the iron-girdles.

STANDING STONES.

The two traces of old Indian life which yet remain to be mentioned are both given on the authority of Mr. C. Barrington Brown. One is a circle of standing stones. Of this Mr. Brown says "In the Pacaraima mountains, between the villages of Mora and Itabay, the path passes through a circle of square stones placed on one end, one of which has a carving on it." In a note he adds that "this circle of stones is very like that on Stanton Moor, shown in Ferguson's "Rude Stone Monuments."

SITES OF ANCIENT VILLAGES.

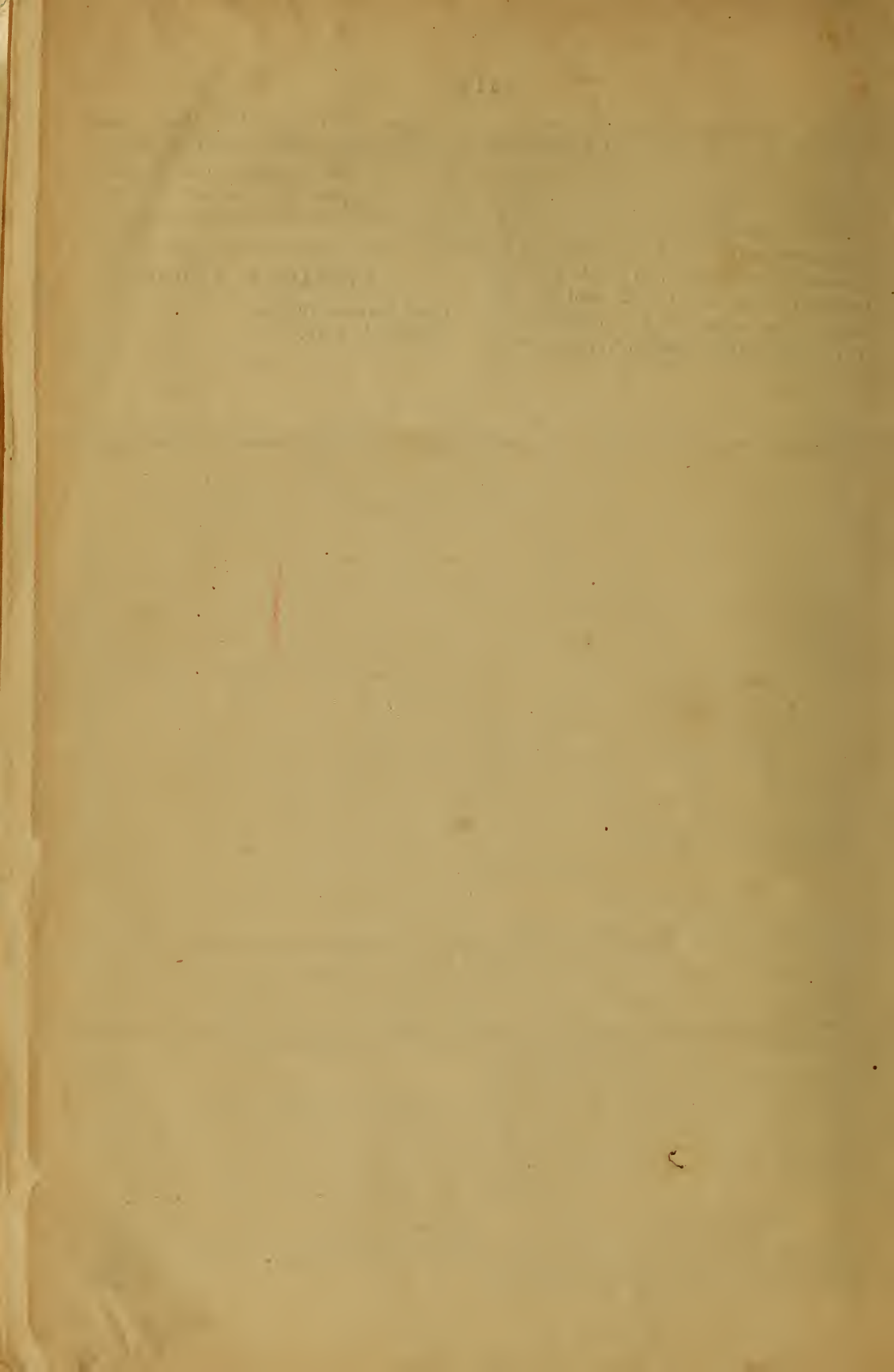
Many examples of ancient village sites are also mentioned by this same traveller. These

* This form seems to correspond closely with the "hammer" represented on the left in Figure 11 (i.e. eleven) of Wilson's "Prehistoric Man," (London, 1865)

are said only to be distinguishable from the surrounding country by the rich black colour of the soil and by the abundance of broken fragments of pottery. Of course it is possible that these sites are those of deserted villages of comparatively, or even very, modern date. But on the other hand, as all the reported examples occur far inland, and as the inland tribes make but very little pottery, it is more likely that such places were the homes of tribes other than those which now inhabit the surrounding country. Only a very careful search in such places can settle this question. And such a search would probably be rewarded by results of extreme ethnological and archiological value.

EVERARD F. M. THURN.

British Guiana Museum,
June 5th, 1879.



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